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The Persistent Problems of Philosophy. An Introduction to Metaphysics through the Study of Modern Systems. MARY WHITON CALKINS. Third revised edition. New York: The Macmillan Company. 1912. Pp. xxvi + 577.

The first edition of this excellent book was reviewed in this JOURNAL in 1907.¹ In 1908 a second edition was already called for. The third, 1912, has given the writer larger opportunity to revise the discussion, and to bring it, in particular to bring the bibliography, down to date.

The principal changes in the second edition concerned a more accurate interpretation of the meaning of causality in connection with the discussion of Hume; corrections and alterations in the account of Kant's *Kategorienlehre*; and a restatement of the writer's view of the self in comparison with the theory of a spiritual substance (pp. 408-409).

The third edition carries the same process further. Within the limits of the former pagination, emendations are made alike in the historical interpretations and in the statements of doctrine. In both fields attention is given to the most recent movements of opinion. And it need scarcely be added that everywhere the same conscientious skill is evident which happily characterized the original work. On the side of history, numerous corrections are made in the account of Descartes's theism (pp. 45, 52, 53), with an added summary of the Cartesian philosophy of nature (pp. 42-43); an improved formulation is given of Hobbes's defense of materialism (pp. 62-63); restatements are offered of certain points in Berkeley's system (pp. 122, 130), and a "more spiritualistic" interpretation advanced of Schelling's philosophy of identity (pp. 339-342). On the side of doctrine, the most important changes are a defense of the writer's doctrine of the self against the objections based on the facts of multiple personality (pp. 409-410), and a recasting of parts of the argument on freedom (pp. 429, 449, 451-452).

In almost every case these changes are improvements. They do not amount, however, to essential alterations, for the point of view remains the same. This appears also in the references to current movements which include something of both interpretation and doctrine. Montague's *Energetik* now shares in the criticisms first leveled at Haeckel and Ostwald (pp. 399-400). A fresh section on neo-realism (pp. 402-404) rebuts the objections of the newer school to the idealistic position. Account is taken (p. 441) of the relations of Bergson's conception of time to absolute personalism. But this continuity of doctrine furnishes no ground for regret. On the contrary, friends and critics will unite in congratulating the author on the merited favor which has given occasion for this revision of her work. And they will count themselves fortunate to possess her conclusions articulated into the outline of contemporary discussions.

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The Imaginal Reaction to Poetry. JUNE E. DOWNEY. The University of Wyoming, Department of Psychology, Bulletin No. 2. Pp. 56.

Miss Downey presented to her subjects (12 all told) some 110 poetic

¹ Volume IV., page 440.

fragments selected from the works of Blake, Poe, Keats, Shelley, and Swinburne. The subjects were required to report on the imagery roused by each selection and to pass judgment on the affective value of each. The first tests involved visual presentation of the material. Other tests show the result of auditory presentation. Her tables show that, "Although for every reagent visual images were more frequent than any other kind of image, the excess of such images varied greatly from subject to subject." This was true for both kinds of presentation. Many examples were found of auditory, olfactory, tactual, temperature, pain, organic, kinesthetic, and optical-kinesthetic images, and some few of gustatory images. The degree of conscious control over imagery varies with different subjects. The part played by "inner speech" in the appreciation of poetry is of considerable importance. Motor or auditory-motor inner speech is common, but visual inner speech is very uncommon except in the case of one subject.

An interesting comparison between the five poets comes to light in the author's discussions of "the method of style." Poe, Shelley, and Keats excel Swinburne and Blake in the number of visual images which their lines stimulate. "Poe gives the highest number of successful auditory suggestions; Shelley the highest number of successful olfactory suggestions; Keats the largest number of successful cutaneous images, and Poe the greatest number of successful organic suggestions, with Shelley but slightly behind."

The relation between imagery and the affective judgment is also studied, and it is apparent from the tables that vivid imagery is an important factor in the affective judgment of literature. Visual imagery appears to be the most effective in stimulating pleasant reactions, and organic imagery in unpleasant reactions. Greater consistency appears among the subjects in judging pleasant than unpleasant fragments.

The last division of this study compares affective with esthetic judgments. The general conclusion is that, "although the very pleasant fragment may be esthetic, or the esthetic pleasant, there is no necessary relation of the sort."

Miss Downey's monograph contains an extremely interesting set of records, and her material is presented in such an adequate and straightforward way as to earn the gratitude and admiration of the reader.

KATE GORDON.

LOS ANGELES.

JOURNALS AND NEW BOOKS

REVUE DE PHILOSOPHIE. September and October, 1912. Double number, the first of two devoted to religious experience in Catholicism. The criterion of distinction is that the experiences are within a religion of authority. The first four articles describe the experiences of the great orders. Each order emphasizes a phase of the complete religious